

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

Haugen, Rev. Arnold K.  
maril

15de aargang.

Winnipeg, Manitoba, Andet Nr. i Mai 1939

Nr. 10

## PINSEPRÆKEN

ved

Pastor I. O. Thvedt

Akta. Kap. 2.

Nu er det Pinse igjen og hjertene vender sig til de begivenheder som omkranser den Helligaands komme og tok bolig i Jesu Kristi Menighet paa Jorden. Mellem Jesu himmelfart og den Helligaands utgydelse, var der nogle forberedelser, som foretokes. De fornemste er de daglige sammenkomster i bøn og samtale om Jesus. Saa er det apostelvalget, til det ved Judas selvmord ledige apostelembede. Der opstiledes to kandidater, Barsabbas med tilnavnet Justus og Matthias. Disse to hadde fulgt med Jesus like fra sin daap ved Johannes intil den dag da han blev optagen fra os, Ap. gj. Matthias blev valgt.

Om dette valg er det undertiden blevet hævdet, apostlerne handlede paa egen haand ved denne anledning, og at Jesus kaserede valget. Denne paastand støttes dels paa at vi ikke høre noget om ham senere, dels paa, at Jesus selv senere besatte den hellige plads med Paulus. Dertil er dog at merke, at vi heller ikke senere høre noget om flere av de andre av Herren selv valgte apostle, og at de tolv, særlig vare valgte med henblik paa Israels tolv stammer, medens Paulus ikke blot kaldtes, men ogsaa særlig blev Hedningernes Apostel. Fra nu av regnes Matthias, som en av apostlerne. Og naar vi læser i kap. 2:3-4, og der viste sig for dem tunger som av ild, som satte sig paa enhver av dem.” Da blev de alle fylt med den Helligaand,” saa ser jeg deri, at Jesus ved den Helligaand stadfæstet valget. Anledningen er dog skikket til at minde os om, at det er bedst at la Jesus selv vælge sine redskaber, ellers kan det let hende, at de menneskevalgte Herrens tjenere, blir uteladte i den hellige historia. Som det var for dem, saa er det fremdeles for os, nødvendig, i bøn og betraktning av Jesus, at forberede sig til Aandens modtagelse.

Aandens utgydelse, var noget aandeligt, men foregik dog under hørlige og synlige tegn, der tilkjendegive de egenskaber, hvormed Aanden udruster saavel den enkelte kristne som hele Menigheten. Saa det vældige veir, trods mange hindringer hadde kraft til at fare frem og fylde huset hvor de sad, fik disciplene ved Aanden kraft til at gaa ut med vidnesbyrdet om Jesus, og til trods for de mange hindringer vil denne kraft vare ved, indtil dette vidnesbyrd opfylder hele Jorden. Som ilden har kraft i sig til at utbrede lys og varme, som til at fortære, meddeler Aanden det menneskehjerte som tager imot ham. Guds sandheds lys og hans kjerligheds varme, men fortærer det syndige, som bor i det.

Medens de ydre tegn saaledes foregik, i det alle blev fylt med den Helligaand, gav det sig strakt tilkjende deri, at de begyndte at tale med andre tungemaal, efter som Aanden gav dem at tale, v. 5. Denne evne til at tale med andre tungemaal var av forbigaende natur, ti historien viser, at hverken Herrens første eller senere vidner hadde evnen til at tale i fremmede sprog, uten at de først maatte lære dem. Det var i likhet med vinden og ilden, et tegn, som Aanden virkede i dem til et vidnesbyrd om, at de ved synden fremkomne sprogskranker mellem menneskene, skulde ved Aandens virksomhet overvindes, saa budskabet som skulde forkyndes om Guds Riges komme, indbefatter alle stammer, tungemaal, folk og slægter, Aab. 5:9.

Hvad her forbeholdlig blev antydnet ved apostlernes talen i fremmede tungemaal, er i tiden gaaet i rig opfyldelse, saa nu er Skriften oversat i over et tusind tungemaal og dialekter, og en og to nye oversættelser udkommer om maaneden. Men der er endnu

meget igjen, ti F. N. Fink i et tysk værk, “Die Sprechstämme des Erdkreises,” beskriver 2176 tungemaal og dialekter. Av Jordens to billioner mennesker er der endnu omkring en trediedel, som ikke hører Evangeliet forkjyndt i sit eget tungemaal. Den Helligaand taler Kanans sprog-sproget om synd og naade, i alle tungemaal. Han overbeviser Verden om synd, om retfærdighed og om dom, og han veileder Herrens disciple til all sandhed og herliggjør Jesus for dem ved at tage av Hans frelsende ord og forkynde dem, Joh. 8:15.

Peters tale: Det Vældige veir og ilden lokkede mængden sammen. Apostlernes talen i fremmede tungemaal var ikke saa meget at forkjynde Evangeliet for sine tilhørere, som det var et lovprisningsutbrud av, hvad der fylt deres hjerte. Dette vakte almindelig forundring, men ogsaa flir og spot hos en del, ti de ansaa dem for drukne. Da stod Peter frem og avlagde vidnesbyrd om, at Herren forjættelse om Aandens utgydelse, Joh. 14:26 og 16:12-14, nu var opfyldt. Han mindede spotterne om, at det var for tidlig paa dagen at være drukken. De undrende mindede han om profetien i Joel 3:1-5 og viser dem, at begyndelsen til denne profeti nu er opfyldt ved Aandens utgydelse. Denne er indledningen til de sidste tider (tiden fra Jesu første til hans andet komme), og den skal forberede slutningen av den, Herrens den store og herlige dag, paa hvilken kun den, der paakalder Herrens navn skal frelses. Han peker paa Jesus av Nazaret, som den Herre, hvis navns paakaldelse alene gier frelse. Denne paastand støtter han ved at henvise til Jesu undergjæringer, som de godkjendte og til hans opstandelse, som David hadde varslet i sine Psalmer, (Ps. 16:8-11 og Ps. 110), og som alle apostlene var vidner til, og hans sendelse av den Helligaand, som de nu saa og hørte.

De toner, som klinger gjennom Peters første Pinsepræken, maa til alle tider klinge igjennem all sand kristelig forkjyndelse. Den maa minde os om, at ogsaa vi lever i de sidste tider og det enda nærmere mod deres høitidelige og forfærdelige slutning, end man gjorde den gang. Den maa dernest minde os om, at den eneste vei til frelse er paakaldelse av Jesus navn i en levende tro, fordi han levede sit underfulde hellige liv og døde sin underfulde syndersdød i vort sted, og ved sin opstandelse sønderled dødens magt over os. Den maa minde os om, at han ikke blot i fordums tid har utgydt den Helligaand, som vi se og høre i Guds rikes vækst fra den ringe begyndelse ved de tolv, ulærde Galilaere til at omfatte de mange millioner av alle folkeslag, men ogsaa nu i Daapen utgyder den i vore hjarter for derved at skjenke os del i sin døds og opstandelses kraft.

Virkningen av Peters tale. Den “stak dem i hjertet,” d. v. s., den ramte samvittigheten. De vognede ved tanken paa hvad de hadde gjort mot Jesus, forstødt ham, dømt ham og forkasted ham, og dermed trodde de, at de var for all tid færdig med ham; men nu hører de at han lever, at han har sendt Aanden, at dette er hans gjæringer, og at der visselig forestaar dem en regnskabsdag: Herrens store dag: Dommens dag, fordi de hadde ihjelslaaet ham i hvis navn der alene var frelse at finde. Med den vognande samvittighed kom lengsel og søgen i hjertet efter en udvei fra denne Dommendag, hvorfor de spurgt Peter og de andre apostle hvad de skulde gjøre for at undgaa den. Paa spørsmålet henviste de dem til omvendelsen og daapens vei. Ved omvendelse skulde de opgi det fiendtlige forhold de før hadde staaet i til Jesus, og vedd at la sig døpe skulde de faa forlatelse derfor og indtræde i venne og kjerligheds samfund med ham. Vilde de gjøre det skulde de ogsaa faa den Helligaand's gave.

Denne gave er den Helligaands kaldende, oplysende og helliggjørende gjærning i dem, likesom i apostlerne. Give dem forlatelse for deres synder mot Jesus, ti forjættelserne om frelse i Jesus Kristus hørte dem og deres børn til, som Guds utvalgte folk. Herren har ogsaa utvalgt og kalder nu ved den Helligaand Hedningerne til frelse i Jesus Kristus.

Saa kommer den egentlige virkning av Peters tale, den virket frelse for tre tusinde sjæle, som nu gjorde alvor av at ta imot Guds ord, og ved omvendelse og tro lot sig døpe og ved Daapen indlemmede i Menigheten. Det er en vakker menighet. Gud ved Aanden skapte sig, hin første Pinsedag. Dan hadde sammenkomster hver dag. De holdt trolig fast ved apostlernes lære. De holdt trolig fast ved samfundet, ved brødbrydelsen (Nadvern), og ved bønner (bønnemøterne). De troende holdt sig sammen og hadde alt fælles, sine eiendele og sit gods det delte de ut til alle, efter som nogen hadde trang til. De lovede Gud og hadde yndest hos hele folket. Hver dag var der nogen som omvendtes og lagdes til Menigheten. Tør vi spørge: Hvorledes maaler vore menigheter idag sig med denne Menighet? Denne Menighet er det lysende eksempel, hvorefter alle menigheter maa stræve at efterligne, skal de beholde den Helligaand hos sig. —Amen.

## MIDALE, SASK.

“uten mig kan I intet gjøre” “Jeg er det sande vintre” Saa sier Jesus om sig selv. “Mig er given al magt i Himmelen og paa jorden” sier han. Vi har igjen faaet den store naade at faa høre paaske evangeliet, med dets seierssang. Jesus som hin morgen kom ut av graven med seier over døden, Han har magt at gi os seier over død og grav. “Alle vi som er døpte til Kristus, er døpte til Hans død; vi blev begravne med Ham til døden, ligesom Kristus blev opreist fra de døde ved Faderens Herlighet, saa skal ogsaa vi vandre i et nyt livnet.” I og ved Kristus har vi seiret, og ved Ham kan vi leve seierslivet.

Ved at se ind i os selv, maa vist vi som bekjender os ved Hans navn erkjende at livet er saa svagt, og helst intet seiersliv, vi maa spørge mangen gang hvor er troens brand, hvor er det sprudlende liv. Og ser vi os omkring, saa ser det ikke noget bedre ut; Verden ser nok ut til at leve et friskt og frodigt liv, og saa at si sprudler over; men Kristi kirke ser ikke ut til at ha stor kraft igjen. Vidnesbyrdet er saa svagt, og ofte dunkelt. Det ser ut til at sønnen for overhaand. Ja! hvad er aarsaken? Jesus sier: “Ligesom grenen ikke kan bære frugt af sig selv, men bare naar den blir i Vintret, saaledes ikke I, uten at I blir i mig.” Altsaa maa vi være i Vintret for at bære frugt. Vi er da i forbindelse med kraften. Hvorledes kan vi da holde os i et friskt samliv med Kristus? Gud som ved daapen har skabt det nye livet i os, han har ogsaa git os midler hvorved dette liv kan ernæres, saa det kan bli bestaaende. Ved ordet og sakramenterne skaper og opbeholder Gud det nye livet i os. Vi maa dagligen mindes vor daap, vi var derved indlemmet eller indpodet i Vintret Kristus, vi blev lemmer paa Hans legeme—Kirken—(Daapen ser ikke ut at være av stor betydning for mange) La os ikke holde det for ringe og ubetydeligt som Gud gjorde med os i daapen, at bli gjort til en berettiget Himmels arving i Kristus er det største vi kan faa. Ordet er mat for det aandelige liv. Vi maa flittig bruke ordet under Bøn og leve derefter, likeledes æte av Jesu legeme i nadveren. Hvis vi tror Herrens forjættelser som er i forbindelse med at vi bruker de midler Han har git os i sin kirke, saa skal vort liv være friskt og vidnesbyrdet sterkt, freidigt og overbevisende, frugten skal bli syn-

bar saa menneskene skal se det og prise Herren.

Redaktøren sier, “hvorfor ikke vækkelse ved vore almindelige møter.” Ja, saa har jeg mangengang tænkt. Da kommer tanken; Er ikke de troendes vidnesbyrd freidigt eller varmt nok, eller ikke klart nok. Kanhende menneskene i vor tid maa have noget fremifra det almindelige, vi lever i en støiende tid, og kan hende megen støi maa til for at vække dem til eftertanke nu. Jeg har seet en hel del saadan virksomhet, folk har strømmet til møterne, og tilsynelatende stor rørelse med jubelsang, men naar møtet er over er stemningen ogsaa over, og en kulde værre end før legger sig over sindene, og hjertene blir ofte som en forbrændt mark. Nei, venner la os ikke falde for menneske paafund og støi, men la os leve i nær samfund med livets ophav, og vidne om ham og frelsen i Hans blod, anvendende de midler Han har giet os. Da er jeg sikker paa at naar en synder blir overbevist ved Guds ord baade om synd og naade, at det ikke falder sammen saa snart, men blir bestaaende baade for tid og evighet.

H. L. Eglund.

## BETHANIA GAMLEHJEM

I Hyrdens andet nummer for Februar fandtes en artikel med overskriften, “Bethany Old People's Home,” indsent av “Marie Weiks (Marton).”

Det er neppe almindelig bekjendt, men vil sikkert interessere alle Hyrdens læsere, og vort kirkefolk i Kanada i det heletat, at Søster Marie kom til os sidste høst ifra det Lutherske Diakonissehjem og Hospital i Chicago for at overtage bestyrelsen av vort gamlehjem i Bawlf, Alta. Det kan betragtes som noget av en lykkelig slumpetraf at en fuldt utdannet diakonisse kunde erholdes for denne post. Søster Marie er ingen nybegynder i det arbeide hun nu forestaar. Hun var saaledes for mange aar (8—9) bestyrerinde av Aase Haugen Gamlehjem i Decorah, Iowa. Denne bemerkning bør paa den anden side ikke lede til den misforstaaelse at hun nu er en ældre kvinde. Det er hun ikke. Tvertimot er hun i sine bedste aar, sterk og arbeidsdygtig som faa.

Navnet, Weiks, synes ikke at tyde paa nogen Skandinavisk oprindelse. Men Søster Marie var født og opvokset i Norge, og behersker saaledes det norske sprog til fuldkommenhet. Denne omstændighet fortjener jo ogsaa at nævnes, da nemlig hjertesproget for majoriteten av vore gamle fremdeles er Norsk. Aldrig kommer vel hjertesproget mere til sin ret end naar man gammel og utslit blir lagt paa sotteseng for at strides med den sidste fiende. Og neppe kunde vel nogen være til mere hygge og større gavn ved et sykeleie end en som har hat baade faglig utdannelse og lang erfaring i at lindre baade sjæls og legems smerter.

Det var meget opmuntrende at se den lange liste av gaver av forskjellig slags som kom ind til Hjemmet i desember maaned. Mange av dem tjente vel kanske som julegaver, men de gamle venner vilde sikkert ikke ha noget imot at modta julegaver hver maaned, aaret rundt. Og det tranges, om Hjemmet skal kunne holde det gaaende uten for eller senere at komme i forlegenheter. Undertegnede har grund til at understreke at gamlehjemmet i Bawlf er avhengig av vort menighetsfolks interesse og praktiske hjelpsomhet. En ganske betydelig sum av kontanter som Hjemmet hadde til sin raadighet er gjennom de senere vanskelige aar blit næsten helt og holdent opbrukt. Nødvendigheten av en ny inntæktkilde er derfor indlysende. De normale inntægter har ikke hidtil vist sig tilstrækkelige, og vil neppe gjøre det herefter. De allerfleste av de gamle som kommer der har ikke mere end



## HYRDEN

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**Pinsebøn.** Saa har vi Pinsedag, Aandens og bønnens dag. Det staar skrevet: "Og da de var kommet dit, gik de op paa den sal hvor de hadde sit tilhold—(de tolv's navne angives) alle disse holdt samdrægtig ved i bønnene osv." Ap. gj. 1, 13-14. "Og da pinsefestens dag var kommet, var de alle samlet paa samme sted." Ap. gj. 2, 1. Gud hørte og svarte kraftig deres bøn. Hele vingaardsarbeidet som er os betroet som lutherske prester sammen med alle kirkens lemmer maa varetages under stadig bøn skal Gud faa gi sin Aand saa det kan bli til sjæles frelse. La os da gjøre vor kjendte og kjære salme til vor bøn: "Aand over Aander, kom ned fra det Høie, Evig med Fader og Sønnen een Gud! Kom, vor Sjæle tilsammen at føie, Kom, at berede den himmelske Brud! Kalde, forsamle og Jesus forklare, Bygge Guds Kirke, oplyse hans Folk Det er din Gjerning: lad os den erfare, Kom, du Guds Kjærlighets mægtige Tolk! (Lanstad, 432.) —U.

sin alderdomspensjon, og den strækker ikke til, især naar sykdom indtræffer, og doktor, medisin, og ekstra betjening og opvartning er paakrævet. Hjemmet er rigtignok eier av noksaa meget land, men det er i bedste fald en meget tvilsom rikdom. Ialfald har det været saa i de senere aar.

Det vilde være kjært om mere kunde gjøres for de gamle, om bedre og mere moderne bekvemmeligheter kunde anskaffes. Det vilde være en kilde til stor glæde og sikkert ogsaa stor velsignelse om alle værdige trængende som søker om optagelse kunde skaffes plads. Det hender ret som det er at ansøkninger enten uten videre maa avslaaes, eller legges tilside indtil turen kommer. Selvsagt gjør det os som har med slike ansøkninger at bestille ondt at maatte handle slik, men tænk paa den langt større skuffelse og bedrøvelse det maa forarsake dem som saaledes finder sig likesom skjøvet tilside!

Her er altsaa rik anledning for de varmhjertede og forstaaelsesfulde til at øve kristelig broderkjærlighet, til at række bestemor og bedstefar en styrkende venskapshaand, og saaledes til en viss grad avhjælpe det ofte dystre vemod forbundet med at se livets sol synke mot horisonten. Din gave vil glæde ikke bare den gamle, men ogsaa dig selv, og Herrens egne ord burde rinde os ihu: "Jeg var hungrig, og I gav mig at æde; jeg var tørstig, og I gav mig at drikke; jeg var fremmed, og I tok imot mig; Jeg var nøken, og I klædde mig; jeg var syk, og I saa til mig." Ti "hvad I har gjort imot en av disse mine mindste brødre, det har I gjort imot mig." —C. S. Lystig

(Sec'y, Board of Charities).

## Nogle bemerkninger.

Tiden for vort Distriktsmøte i Edmonton, Alta., er ikke langt borte. Selv om stedet for dette møte er "noksaa langt borte," for manges vedkommende, — og det vil jo ofte bli slik her i Canada,—saa er det at haape, at mange,—baade delegater og prester,—vil møte frem. "Slaa dere sammen,"—som man sier, fire-fem, ifra de forskjellige kald eller steder, og kom i "Auto" til Distrikts-

møtet. Da vil det ikke falde saa kostbart.

Ifølge opplysninger git i bladene for, saa er det bl. a. to viktige saker, som skal behandles ved dette møte—Der skal vælges to lærere for vort Seminar (Presteskole) her i Canada. Kirkeraadet og andre med det, har foreslaaet to kandidater, som nævnt i forskjellige blade før. Nemlig: Dr. Lavik og Dr. Iversen. Det betyr dog ikke, at vi endelig eller absolut maa stemme for disse kandidater. Endnu ialfald er der givet os anledning at uttale os, og komme med andre forslag. Og det maa vi være taknemmelig for. Mange har ikke den frihet.

Maa det være os tilladt at nævne og foreslaa: Dr. Jacob Tanner, som første lærer ved vort Seminar i Canada. Han er vel og fordelagtigt kjendt iblandt vort folk, baade i Canada og Statene. Det er jo saa, at han er over 70, og "faldt for aldersgrænsen," som lærer ved vor presteskole i St. Paul, Minn.—Men tiltrods for det, saa er Dr. Tanner fremdeles i allerbeste velgaaende, — og har en arbeidskraft som faa. (En del har faat stor styrke.) Han er endnu ikke for gammel for os i Canada. Vi bør samle os om ham, denne gang.

Som anden lærer stemmer ogsaa vi for: Dr. Iversen, da han jo er Dist. formand, og fremdeles kan fortsætte som saadan, ved siden av at være lærer ved Seminariet.—

Den anden viktige sak som skal behandles, er angaaende Outlook College. Hvad som skal og bør gjøres med den. Den bør aapnes igjen, næste høst. Kan den ikke aapnes som et "College,"—og det kan nok bli vanskelig, — saa bør den aapnes som en Bibelskole, — ogsaa med utdannelse av religionslærere. (A Bible School and Sunday School Institute.) Dette trænges da ogsaa saare meget iblandt os. — Saa mange unge iblandt os, gaar over til sekteriske Bibelskoler nu for tiden. Skal vi staa og se paa det, og ingenting gjøre? — Vi kan ikke forsvare det, at Outlook College skal takes ifra os. La os vaakne op til handling! Kom da, saa mange som muligt, til Distriktsmøtet i Edmonton, Alta., den 28de Juni, til og med 2den juli. —K. O. Kandal.

## OUTLOOK COLLEGE ATTER IGEN.

Det har vore ein god del skrive og sagt om Outlook College, og det kann derfor vera unødvendigt for mig aa segja noko; men det hover sig so at eg er intresert i kristelig opplæring av vaar ungdom, og føler meg derfor ikkje tilfreds før eg har gjeve mit syn paa sakji. Det nyttar vest lite for tvo og tre aa utale si mening ved vegaskjiftet eller likande stæder som et tema for diskusjon istanden for ver og vind.

Angaaende Outlook College, lat oss fyrst spyrja oss sjølve kva er det vi vil virkelig ha? Der nest, korleis kann vi naa vaart maal? Eg tenkjer svaret er som ved Bjørnson: "Lyfte i flokk"; og for aa lyfte i flokk maa vi koma isamman.

Etter som eg forstaar saki, so er spørsmålet: skall Outlook College aapnast igjen til sit førverande stilling som Kristelig høgeskule eller College. For min eigen del stemmer eg med et stort Ja.

Det hover seg slik at eg flytter omkring ein god del i mit daglige yrkje, og har av denn grunn et godt høve aa faa sjaa forholdi som dei er. Naar det gjeld spørsmålet om korleis det er med Kristelig opplæring av vaar ungdom, maa eg desverre svara: daarligt. Men so naar eg spør meg sjølv kva har eg gjort for aa forbeira stillingen, maa eg ogsaa bruke et "desverre" eg segja at det er lite og ingenting. Men no vaagar eg aa spyrja deg: kva har du gjort for at vaar ungdom kann fa opplæring i den Kristne trui, og soleis læra aa kjenna Jesus som sin Frelser, elska og tena honom, læra aa kjenna ungdommar med same livsmaal, med same glædla og fred som fylgjier sann læra og sann tru paa Kristus vaar Frelser? Tænk deg om, sann riktig ærligt og alvorligt for ein gangs skull.

Det er no eit ypperligt høve aa godtgjere for forsmott teneste. Outlook College "need your loyal support," ellers blir det nedlagt som Høgskule, forandret eller slgt.

Vaare forfedre saag nødvendige-

BESØK NORGE I SOMMER  
REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

## REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STA-VANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

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Melfort, Sask.

## Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon.

June 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

The Lutheran Hour over CFRN, Edmonton, 5:30—6:00 p.m. Norwegian services on the first and the third, and English on the second Sunday of each month.

(Please advise of any changes or other stations to be added. — Ed.)

The editor is the late Rev. H. Jenssen. Because it is of recent date it interprets this great book of the Bible in the light of present day events. This makes it a valuable help to those who study it.

Rev. J. J. Akre was instrumental in getting this book published. He invested a large sum of money hoping that through the printing of this book Mrs. Jenssen would receive some income. He has himself written concerning the book on several occasions and is interested in seeing it distributed.

Could we not receive many more orders for this book than we have hitherto? There are several hundred copies ready for mailing. There is room for a copy on your book shelf. Send us your order. The book can be bought for fifty cents (50c). Send your order to the undersigned.

— B. O. Lokensgard,

711 Melrose Ave., Saskatoon, Sask.

## Bryllup.

Den 17de april blev Martha Saum viet til Clarkson Anderson ifra Hazlet i presteboligen (Swift Current). Bruden er datter til Mrs. Saum av Swift Current. Brudeparet flyttet til Anderson farm ved Hazlet, Sask. —G.

ten av tvo Colleges. Dei saag nødvendigheten av, og verdien av at: "Guds ord det er vort Arvegods, det skal vor avkoms være—" Dei gjorde alvor av aa møte omstendighetene av deira tid, defor har vi no tvo landemerkje i form av tvo Colleges. Deira forhold var vanskeligere enn vaare. Dei gjekk ekkje aa tulla bort tida med aa stola den eine paa den andre og skulda paa eit og hit.

Naar du tek deg ein tur til nærmaste by, leg nøye merkje til kva kjyrja som har det høgste taarnet. Er det ikkje denn kjyrkja som Martin Luther tok up striden imot? I dei fleste høve vil du finna det slik. Eg undrast paa kva ein mann som Luther vilde seia til sine troes brødre naar det var tale om aa leggja ned eit av dei viktigaste "stronghold"—? Du og eg skriv oss for Lutheran; but where do we stand? Husk at dette gjælder Outlook College, og at det gjælder vaar ungdom som vil muligens faa sin høgskule utdannelse i høgskuler hvor lærere paastaar at mennesket er nedstammet ifra Ape-kattene. (Mere).

## ANNOUNCEMENT OF CIRCUIT CONVENTION.

Yorkton Circuit in Moe Congregation, Margo, Sask., Rev. A. J. Guberud pastor, June 23—25. Rev. G. Ostrem will preach the opening sermon at 11 A.M. Rev. M. Aandahl will introduce the theme: Es. 57, 14-21. Dr. Iver Iversen will preach at Sunday morning service at 10:30 A.M. Missionary Søvik, who will also be present, will give a mission sermon Sunday afternoon at 2:30. The Circuit W.M.F. will give a program at one of the Saturday sessions. Come to our convention and pray for Gods blessing upon our gathering.

F. M. Aasheim.

Saskatoon Circuit will meet in Bethania Congregation, Macrorie, Sask., Rev. A. Hjortaas pastor, June 11-13. Opening sermon: Rev. B. O. Lokensgaard. Theme Matt. 8:1-13 introduced by Rev. J. T. Dahle. Guest speaker: Rev. Erik Søvik, professor at the Lutheran Theological Seminary of China. —B. O. Lokensgaard, Sec.

The Edmonton circuit will hold their spring convention in Bethel Church, Lea Park, Rev. L. M. Hanson, pastor June 11-13, with the opening session at 11.00 A.M. on Sunday. The theme chosen is "Baptism and Sanctification." —J. B. Stolee, Sec.

Prince Albert Kreds, avholder sit næste møte, i Concordia menighet, ved Ordale, Sask., den 16—18de Juni, 1939.

Aapnings præken, fredag form. kl. 11 ved pastor K. O. Kandal. Indledning av samtaleemnet, den 32te Davids salme, ved pastor P. Lerseth. Præken paa Søndag form. ved Missionær pastor E. Søvik. Da dette ogsaa vil bli kredsens aarsmøte, bedes hver menighet i kredsen at vælge og sende to delegater. Maa ogsaa dette kreds møte, — som det forrige, — bli rikeligt velsignet av Herren—Derom maa vi bede!

K. O. Kandal, formand.

A. M. Vinge, sekretær.

## "Tiden er nær."

A few years ago a book bearing the above title was printed in Saskatoon. It is a commentary in the Norwegian language on the Book of Revelation.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in May 1939

## I BELIEVE IN THE HOLY SPIRIT

Text — 2. Tim. 1:13, 14.

"I believe in the Holy Spirit" — so we individually confess in the Apostles' Creed. It is a declaration that we should ponder a bit more now that Pentecost is at hand, for Pentecost is the church festival that centers about the Holy Spirit. It would be well for us to ask ourselves just what we mean when we say that we believe in Him. As Lutherans we believe that it is very important that we hold on to correct doctrine regarding the Holy Spirit.

What are sound words (doctrine) concerning the Holy Spirit? This meditation can only begin to answer. In the first place let us note the intimate relationship between Christ and the Spirit. Once when Christ was yet in His state of humiliation it was said, "The Holy Spirit was not yet given, because that Jesus was not yet glorified" (John 7:39). In other words, the work of Christ is the basis for the work of the Holy Spirit. This conclusion is emphasized by Christ's statement that the Holy Spirit shall glorify Him (John 16:14). He will do this by leading Christ's followers into all the truth (John 16:13). Christ is the truth (John 14:6). Study these passages; study Luther's explanation of the Third Article for a marvelous summary of the manner in which the Holy Spirit glorifies Christ in the life of a believer.

Sound doctrine about the Holy Spirit includes the admonition of Eph. 5:18: "Be filled with the Spirit." To be filled with the Spirit means to be completely controlled by Him. It is important to notice in the verses that follow what are the proofs of being filled with the Spirit. Verse 19 speaks of a life of joyous praise to God, shared with others. Verse 20 speaks of a life of unceasing thankfulness to God. Verse 21 speaks of a life of self-sacrificing humility.

How many of us would dare say that the above proofs of the fullness of the Spirit are found in our lives? It does not concern us that we cannot speak in tongues. But here is something that does concern us. How little praise of God we share with others. We freely share opinions about the weather and politics and peace — but to share praise of God with others is awkward. How little we thank God for His blessings. Often we complain; and even though we do not complain, there is little in us of the spirit of Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And instead of the self-sacrificing humility of Christ our lives are marked by self-seeking ambition.

The realization of how little fullness of the Spirit there is in our lives should cause us to examine ourselves soberly. The fact that we have the sound doctrine lays on us a greater responsibility to show forth the fruit of the Spirit in our lives. There is little room for harsh and censorious criticism of those who are misguided in their doctrine of the Spirit. We are to hold fast to the sound doctrine in love; we are to teach it in love. In love we are to do so, asking ourselves if we are among those of whom Christ asked, "Why call ye Me Lord, Lord, and do not the things I say?"

The trouble with some of us is that we use God's Word so little that we do not know much about Christ. As a result the Spirit does not have much material with which to work in our lives. The trouble with others of us is that we have not surrendered to the Christ of the Word — we have quite a bit of head-knowledge but too little of heart-experience.

The Holy Spirit wants to glorify Christ in us. May our answer be: "Holy Spirit, I yield Thee all; glorify Thou Christ in me."

—Pastor G. O. Evenson.

Dear Editor:—

I am very glad to see that a campaign for Outlook college is started. I hope it will continue not only with articles in HYRDEN, which is very important, but also with a pledge campaign as suggested by Mr. Josef Haave in a previous issue. There should be a substantial sum pledged before the District Meeting. Here is a worthy project for the Luther Leagues and especially for graduates and former students of Outlook College. Every pastor and every congregation, especially in Saskatchewan and Manitoba, should gladly give this move their undivided support. Let our Luther League conventions and Bible camps devote some time to this important question.

If we are not able to open a full Junior College course this fall, let us at least start with some classes. I think it would be a wise plan to start a Bible School department as a permanent part of the College. That is something we need and it will help to get all united to help to save the College for future generation. Then it will truly be a Norsemen's Mecca, where young and old will gather to fit themselves for work in the Lord's vineyard. All Lutherans, I think, in Saskatchewan would support this department at the College. This may lead also to a wider interest in other departments.

I enclose a full text of the Outlook College song, which might be published later; but what we need just now is a Rally Song and I have just hurriedly written one and I enclose a copy of it.

Yours for a great and common cause,  
—John P. Tandberg.

(The Rally Song was printed in issue Nr. 7. — Ed.)

### Outlook College Song

On the mighty rolling prairies  
Of the great Saskatchewan,  
Near the calmly flowing waters  
In the South Saskatchewan,  
There our Fathers builded wisely  
For their daughters and their sons,  
Builded wisely Outlook College  
For their daughters and their sons.

Chorus:

Outlook College, Alma Mater,  
Builded by Our Fathers dear,  
May Thy future ever greater  
Glories yield to Thee each year!  
May Thy sons and may Thy daughters  
Ever greater laurels bring,  
And may future generations  
Ever of Thy greatness sing!

2. There the spirit of Our Fathers  
Through our College spurs us on,  
In devoted veneration  
To complete what they begun,  
There will be the Norsemen's Mecca,  
Where they gather, young and old,  
To prepare for life's great battles  
And be made both brave and bold.

3. Here the bards of former ages  
Still shall sing to us their song,  
Here the wisdom of the sages  
Shall be studied in our tongue,  
Here the truth of God shall bring us  
Nearer to our Home above,  
Here the fellowship of comrades  
Make for humble serving love.

—Rev. John P. Tandberg.

### IMPORTANT ANNOUNCEMENT

In order to help those unable to attend the District Meeting in Edmonton this summer to get into as close a touch with it as possible, arrangements have been made with Radio Station CJCA for the broadcast of one, possibly two sessions on Sunday, July 2nd.

The broadcast of the Sunday afternoon Massed Choir Concert under the leadership of Prof. C. A. Ronning is definitely settled. The question of whether or not to broadcast the Sunday forenoon service depends on what support we receive from those interested in this undertaking. My announcements over station CFRN have thus far brought in a total of \$20.00 — twenty dollars — approximately half of what one hour will cost. It is therefore imperative that considerably more be made available within the very near future if we are to be able to go ahead with our plans.

We are not asking for large donations from any one, but would ear-

nestly invite individuals, young and old, to send us their contributions even if they cannot afford more than "two bits." Receipts are mailed to all contributors, and proper account kept of all money received. Surely none of us wish to see such a splendid opportunity go to waste. But to postpone action means to fail. So we urge our readers, especially those within the reach of CJCA, to get that contribution ready at once, and mail it to Rev. C. S. Lystig, 10923—94th St., Edmonton, Alta.

### THE 1939 INGATHERING

Eight days of the Second Quarter of this fiscal year have already passed. Time is flying. Soon the Third, — then the Fourth Quarter will be here.

We are concerned about the 1939 Ingathering. \$133,744.32 or 13.3% of the amount needed for this year has come in to date, but more than 25% should have been in by this time. Has your congregation sent in all the funds on hand for the Missions of the Church? If not, kindly do so now. The Easter and Pentecost seasons should especially spur us on to intense activity for the extension of the Kingdom and the spreading of the Gospel of Jesus Christ. The spirit of His Resurrection and the power of the Holy Spirit should move us on as in no other period of the Church year.

Let us make the Second Quarter a "banner Quarter" for the work of our General Church Body. This is a very convenient time for blessed and inspiring mission festivals.

—A. J. Bergsaker.

Sunday, April 23, was a great day for Lake Johnston Congregation, Mossbank, Sask. For on that day the largest class in the history of the congregation was confirmed.

God blessed us with a beautiful day. The weather was ideal. This had much to do in making it a pleasant and enjoyable event. The church was packed to overflowing, already at 9:30 a.m.—people were coming from near and far—and by 10:15 a.m., everything was in readiness for starting the services. A class of 21 was to be confirmed. Two of these were first baptized. One had received adult instruction in preparation for Baptism and Confirmation.

Those from a distance brought their lunch with for dinner. The Ladies of the Congregation served coffee.

The afternoon service began with Baptism. Four children were baptized. Then the Communion service was held. Many besides the confirmants partook of the Body and Blood of the Lord in the Sacrament. At the close of this service the Pastor read a list of the names of those who had expressed their desire to join the congregation.

It was a day long to be remembered by those present. —Correspondent.

On May 7th Rev. H. L. Urness conducted morning service at the United Lutheran Church, Regina and also addressed the Luther League in the evening. Student pastor Edgar Anderson attended a conference at Stockholm, Sask.

### OUTLOOK COLLEGE.

Many educators in our Church say that small colleges are more effective in giving true education to students, than large institutions. The latter may offer more advantages and opportunities in many ways, but because of the impersonal and mechanical way they are conducted; someone has likened them unto, "large factories grinding out so many sausages." The students in many cases are never known by the instructor. They are merely a name on a card, as far as the professor is concerned. A student will not develop best under such circumstances, he needs someone to "guide" him so as

to develop the talents he has received from God.

Outlook College, however, was a small school, therefore effective in true education. It had one purpose, to train its students to live. All the courses and activities, as prescribed by the College, constantly kept the fundamental principles of life before us. We were not only given a one hour course in religion each week, and then left to the negative influences in the world. We do not doubt the power of God to keep a Christian, but it only seems natural to be fair and give a little more of our impressionable time, to be influenced and strengthened. As so much time is ordinarily spent with worldly people, learning to do earthly things and assimilating nothing but mundane thought habits. At Outlook, however, we were continually under the influence of the power of the Holy Spirit, through the means of grace, and consecrated instructors.

Now the doors are closed!

But this should not stop any aggressive young person from getting a Church college background. Certainly those who sincerely desire to continue their education in a church college, will find some means of doing it.

Consider the evil influences everyone is subjected to in the average life. During childhood, and school age, unless consecrated parents have made very special effort, only a short time has been spent in learning to "live." The average Sunday school does not offer more than a short hour a week. Then daily activities crowd out all these spiritual things. Will this be enough Christian training to develop faithful church workers? Will there be very many good leaders, for congregational activities, produced that way? Our Church needs many workers, who are deeply consecrated and well trained in the doctrines of truth.

Our Church is undoubtedly doing all it can in Canada, to help young people get a Christian education. But they need young people who see that there is real value in Christian training. They need more students in order to keep the College going. Consequently, if there are enough students who wish to have O.L.C. reopened, there will undoubtedly be a way of doing so. There is a need of young men and women who desire to "grow" in wisdom and in stature and in favor with God and man." Then, by the Grace of God, there will be more laborers who have humility yet power and boldness to strengthen the ranks in the different fields of life.

As an answer to prayer there have been showers of blessings for me, in the form of the fellowship with Christian students and faculty. With a thankful heart for these rich blessings I would like to share them with you. Therefore I recommend prayer as a means to create a willingness to sacrifice a few of the immediate pleasures you may have, and to strive diligently for a true character development in the proper environment. Learn to "live" not only live to make a living.

It is my sincerest prayer and hope that there will be a sufficient number of young people who would like to see Outlook College continue the great work. Then those halls and corridors will re-echo the cheery greetings of students who are being "trained to live."

Ingvald M. Thvedt,  
O.L.C. '35.

### Timely Admonition

Seek ye the Lord while He may be found, call upon Him while He is near: Let the wicked forsake His way, and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him, and unto our God, for He will abundantly pardon. Isa. 55:6, 7.

Today if ye shall hear His voice, harden not your heart. Heb. 4:7.



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

The District Convention of the Women's Missionary Federation of the Canada District will be held in Edmonton, Alta., June 29-30. More definite announcement will be made later.

Mrs. I. O. Thvedt, Pres.  
Mrs. J. A. Berge, Sec.

May I remind our members of the W. M. F. that it is again time to bring out your Mission Boxes and as you bring out these boxes, will you not offer a prayer for our faithful Mission Box Sec. Miss Agnes Anderson, who is at present very ill at the City Hospital, Saskatoon.

### Christ Ascending.

Hail the day that saw Him rise  
To His throne above the skies;  
Christ the Lamb for sinners given,  
Enters now the highest heaven!

There for Him high triumph waits;  
Lift your heads, eternal gates;  
He hath conquered death and sin;  
Take the King of glory in!

Lo! the heaven its Lord receives,  
Yes He loves the earth He leaves;  
Though returning to His throne,  
Still He calls mankind His own.

See! He lifts His hands above;  
See! He shows the prints of love;  
Hark! His gracious lips bestow  
Blessings on His Church below.

Still for us He intercedes,  
His prevailing death He pleads,  
Near Himself prepares our place,  
He the firstfruits of our race.

Lord, though parted from our sight  
Far above the storied height,  
Grant our hearts may thither rise,  
Seeking Thee above the skies.

Charles Wesley.

### Assurance

Do you have assurance? Are you happy in the Lord? We cannot get assurance by looking at our selves. It is not found in any act of ours; in any thing we do, or have done. It is found in Him. He died for us, He is now at the right hand of God interceding for us.

Thank God, no sincere seeking soul need search in vain, for there is One whose ear is listening. He says "Him that cometh to me I will in no wise cast out." John 6:37.

Blessed is he, who with Joh. Rothe can say,

"Now I have found the ground where in

Sure my soul's anchor may remain.  
The wounds of Jesus, for my sin  
Before the world's foundation slain.

Whose mercy shall unshaken stay  
When heaven and earth are passed away."

### STOPPING THE BILO IN MADAGASCAR

by Agnette Haugen

We were visiting the outstations and came late one evening to a village where we intended to stay for a three-day meeting.

It was a still beautiful moonlight night, the glory of "God's handiwork" could be seen everywhere. But our thoughts were soon disturbed because when we were nearing the village we could hear the beating of drums, shouting, clapping of hands, and tramping of many feet so it echoed far away.

Our hearts sank. How could we have a meeting with a bilo feast going on? We went to the catechist's house, and there we were told that the son of the big chief was very ill. They had been told by the witch-doctor that an evil spirit was troubling him and a bilo feast was ordered to drive it out. Now they had kept on for days, but instead of improving the young man was becoming worse.

It was impossible to sleep that night as the dancing and the noise continued into the early morning hours. While we were eating breakfast the chief came and asked if we would come and see his sick son. We were glad to do so, and we found him very ill, weak and exhausted both from fever and the incessant dancing. Medicine and care were given, and he improved rapidly.

When evening came and our meeting started we were happily surpris-

ed to find the church filled. The bilo had been stopped and the chief had taken his people to church. The attendance during the three days was very good and many had the opportunity to hear the Word of God. When we left, the young man was able to sit up in bed, and he enjoyed the short devotion we had at his bedside very much.

By being able to help them in their physical need, giving them medicine to relieve their suffering and pain, the door was opened for us so we were given the opportunity to point to the Great Physician who came not only to relieve pain, but to save their souls for eternity.

### Is It a Sin?

"Is it a sin not to go to church?" "Can one be a Christian without going to church?" These are among the most frequently asked questions at the Sunday afternoon meetings at the close of a "Gospel Week."

The very question suggests a bad conscience. Those, who ask it—if for themselves—usually are trying to deafen an awakening conscience.

Suffice would the general warning of Scriptures about sinning against your own soul (Hab. 2: 10), or against doing anything of the right of which you are in doubt (Rom. 14: 22—23), or which is a dangerous example to others (Mt. 18: 6—7).

Here we will, however, only take before us the one word of God that most directly speaks of the sin of absence from the assembly of the Christians. It does it so it. Hebrews 10: 23—31

clearly, that no one can be in doubt, and so fearfully that one almost dreads to quote Read those verses thoughtfully and prayerfully before reading on.

It needs no commentary and human words might only weaken the effect. It may, however, be helpful to point out the main statements in these fearful verses.

#### I. What DUTIES are referred to?

1. Steadfastness in doctrine and confession. V. 23.
2. Helpfulness towards others in love and life. V. 24.
3. Faithfulness in worship and church membership. V. 25.

#### II. What conditions the GUILT referred to?

1. Knowledge of God's will. Ignorance is excuse in divine law. V. 26.
2. Willfulness is implied. Inability to attend is excuse. V. 26.
3. Despising or disregarding the work and will of the Triune God. V. 29.

Note: Sin against each person in God is accentuated.

#### III. What is the JUDGMENT upon these sins?

1. "It is a fearful thing to fall into the hands of the living God." V. 31.
2. "There remaineth no more sacrifice for sin." Unforgivable. V. 26.
3. God's adversaries shall be devoured by His "fiery indignation." V. 27.

IV. Who is our JUDGE in these matters?

1. "The Lord." No arguments, nor defense. That Judge knows you. V. 30.
2. "Vengeance belongs to me," says the Lord. Not to humans! V. 30.
3. "I will recompense," saith the Almighty. Fair punishment—and sure. V. 30.

This then is what God says about absence from worship or withdrawal—for unbiblical reasons—from the congregation.

It leaves no loopholes such as: 1. I listen to the radio at home or to God's voice in nature. 2. I don't like the preacher. 3. I don't like the people, who worship there. There are hypocrites or undesirables.

The assembly of ourselves together for worship is therefore God's own command, and there is no substitute therefor. Our only choice is: Obey or disobey. The consequences are given in vs. 26—27.

It should not be necessary to say that God can bless in heart and home—in hospital or travel—those, who cannot come to any House of Worship.

But the threefold test of the spirituality of such people is: 1. Do you miss the House and Worship of God? (Ps. 84). 2. Do you use the Word of God, wherever you are? (Es. 12: 3). 3. Do you—by testimony, devotionals, intercessions and contributions (according to ability) to missions—try to bring God's Word to others, who do not attend worship? Vs. 24—25.

Read again Heb. 10: 23—31.

Without inspiration from God no mortal would ever use such strong words about that—

It is a sin to neglect public worship or the church. —B. E. Bergesen.

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

### MEDITATION

Go ye therefore and make disciples of all nations baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19.

We celebrate the festival of the Holy Trinity. It is very appropriate to have one Sunday called Trinity Sunday. Christmas brings to us the thought of a loving Father who sent His Son into the world to redeem men. Easter brings them message that the Son was: "declared to be the Son of God with power, according to the spirit of Holiness, by the resurrection of Jesus Christ from the dead." (Rom. 1:4). Pentecost brings the festival of Holy Spirit whose office it is to call, gather, enlighten, sanctify, and preserve the whole Christian church on earth.

The text following Trinity Sunday are to make living the fact expressed in the closing words of the collects: "Thy beloved Son, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one true God, world without end." In Trinity series of text we find God's will for practical christian living.

In the Name of the Trinity we have salvation, and in the Name of the Trinity we preach the Word, and administer the sacraments. Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His Glory. Amen.

### LOS ANGELES

It seems a long way off. Yet we are glad to know that there are Canadian Leaguers who have prayed, planned, and saved money to make possible to attend this wonderful convention. From U. S. we receive bulletins in regard to special tours to this convention. To those who have the Church Herald the convention has become a might factor. We hope and pray that many of our Canadian Leaguers may go to the convention.

### I. N. R. I.

(Jesus Nazarenus Rex Judaeorum)

Inscribed upon the cross I read  
A mystic word,  
By Pilate written, which declares  
Christ King and Lord.

Ah, never more a King then when  
Exposed in shame:  
The victim then the victor proved  
And overcame.

Was it an angel's hand that moved  
The Roman's hand,  
That He should thus proclaim Him  
King

To every land?

For Many nations, then unborn,  
Have heard the news:  
'Jesus, who died upon the cross,  
King of the Jews.'

Alas! the Jew still hesitates  
To bow the knee,  
And render homage to his King  
Nailed to the Tree!

Yet I. N. R. I. is a prophecy  
Which must come true,  
The Kingship of the Crucified  
Owned by the Jew.

Dr. Max I. Reich In Bible Banner.

### Concerning Inconsistencies

Part of an article written by Rev. Roy E. Olson, Executive Secretary of the Lutheran Brotherhood. This appears in the Lutheran Herald.

### Just General Inconsistencies.

We tell our children that they are to honor men in public authority because they are from God and then go to the polls and put party loyalties above even moral decency.

In a community where practically everybody belongs to the church, hell-holes flourish with never a real attempt to get them out of business. We preach that Jesus saves "to the uttermost" and then leave most of the "uttermost" to the Salvation Army.

We send missionaries to China and Africa—lots of them. It might be interesting to make a round of our churches some morning looking for

Chinamen and Africans. They are not all in China and Africa. We hunt long and earnestly for prospects for the confirmation class, but practically none at all for that fellow that knelt at the altar last year and never showed up again.

We teach our children to pray while we listen and never pray while they listen.

We call a pastor to preach the living Word, to give himself diligently to it; and then expect him to be the congregation's Jimmy Walker. We preach that Jesus was right when He said that it is when the salt has lost its savor, things go wrong. And then we blame our ills to the world anyway.

Finally, borrowing words of the sage, "I am a constant wonder to myself."

### SILENT MISSIONARIES.

In the manual "Youth Points the Way In Missions" page 15 we find the following paragraph:

"Every Church should have a neat tract rack placed conveniently where all who enter must pass, with the words printed above a neat display of principal tracts."

The printed word is a powerful agency in spreading the Gospel. False teachers have learned that, and in many of our Lutheran Homes we find literature brought there by these emissaries of evil. It is a fine thing that the Luther League sponsors the use of tract racks. Usually in each community there is some one who is handy at making things of this nature. It can be made of veneer, or sheet metal according to the picture on page 16 of this same manual. We recommend this idea of a silent missionary to all the Luther Leagues of our district. God will bless the word spread also in this way. Then too since we as a district adopted as a project the Lutheran Book Mission a tract rack in each church would fall right in line with that voted project. —V.

A little lad in Central Africa had learnt to read the New Testament in the Mission school. Some time later the Roman Catholic "fathers" persuaded him to be baptized into the Roman Church. They gave him a medal to wear, on which was a representation of the Virgin. "It will be easier for you to pray when you look at that," they said, "and the mother of Jesus will pray to her Son for you." Several months passed, and the boy returned to the Evangelical Mission. Asked the reason, he said: "I read in the Gospels that Mary lost Jesus when she was on a journey; so I thought, 'If she forget her own little boy, she will surely forget me,' so I am going to pray straight to Jesus." —F. H.

A present dispensation of grace is like a good meal, a seasonable shower, or a penny in one's pocket, all which will serve for the present necessity. But will that good meal that I ate last week, enable me, without supply, to do a good day's work in this? or will that seasonable shower which fell last year, be, without supplies, a seasonable help to the grain and grass that is growing now? or will that penny that supplied my want the other day, I say, will that same penny also, without a supply, supply my wants today? The same may, I say, be said of grace received; it is like the oil in the lamp, it must be fed, it must be added to. And there, there shall be a supply, "Wherefore He giveth more grace." —Bunyan.

What are the churches for but to make Missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of Foreign Missions, enthroning Jesus Christ in the hearts of men? —Strong.

A little girl in India was asked to write a definition of a Christian. She wrote: "A Christian is one who is different." —Selected.